



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Ssad.*¹ By² The Qur'an, the *Thek're* (*repute/message/-reminder*) possessor.
2. Rather who^t unbelieved they^z (*are*) in haughtiness^{w3} and a discord.
3. How-many⁴ We perished of before them of a generation; so they^z called, while not then *manssen*⁵ (*escape-place*).
4. And they^z wondered that came (*to*) them a warner of them; and said the unbelievers: this (*is*) a magician *kathhabon* (*iterative liar*).
5. Has [he] made the *aalehata*^w (*deities*)^w an *elahan* (*a deity*) one; verily this (*is*) surely a thing (*of*) *aojabon* (*a wonderment*).
6. And launched the chiefs of them (*saying they*^z): that let-walk you^z and *issbero* (*let-you^z hold on patiently*) on yourⁿ *aaleha'te*^w (*deities*);^w verily this (*is*) a thing (*to be/being*) wanted.
7. Not we heard by this in the [sect/faith]-she^{y6} the last-she;^{yen} (*not*) this except a fabrication.
8. Has (*had-been*) descended on him the *Thek'ro* (*Qur'an*) from among us; rather they (*are*) in a doubt of My *Thek're*; rather *lamma* (*not yet*)⁷ they^z tasted a torment.
9. Or do they have your^t Lord's mercy-treasures, The Mighty The *Wahha'be* (*iterative Granter*).
10. Or for them the Heavens'^w and the Earth's^w proprietorship and what (*are*) between them both; then let ascend they^z in the causes (*means*).
11. Soldiers, whatever far-there,⁸ *mabzoomon* (*he who is defeated*) of the parties.

صَ وَالْقُرْءَانِ ذِي الْذِكْرِ
بِلِ الَّذِينَ كَفَرُوا فِي عَزَّةٍ وَشَقَاقٍ
كَمْ أَهْلَكَنَا مِنْ قَبْلِهِمْ مِنْ قَرْنَى
فَنَادَوْا لَوْلَاتٍ حِينَ مَنَاصٍ
وَعَجَّبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِّنْهُمْ وَقَالَ
الْكُفَّارُونَ هَذَا سِحْرٌ كَذَابٌ
أَجْعَلَ الْآتِهَةَ إِلَهًا وَاحِدًا إِنْ
هَذَا لِشَيْءٍ عَجَابٌ
وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ آمَشُوا
وَأَصْبَرُوا عَلَىٰ إِعْلَاهَتِكَرْ إِنْ هَذَا
لِشَيْءٍ يُرَادٌ
مَا سَمِعْنَا بِهَذَا فِي الْمُلْكَةِ الْآخِرَةِ
إِنْ هَذَا إِلَّا أَخْتِلَقٌ
أَنْزَلَ عَلَيْهِ الْذِكْرُ مِنْ يَبْيَنَا بِلَ
هُمْ فِي شَكٍّ مِنْ ذَكْرِي بَلْ لَمَّا
يَذْوَقُوا عَذَابًا
أَمْ عِنْدَهُمْ حَرَلَنْ رَحْمَةٌ رَبِّكَ
الْعَزِيزُ الْوَهَابُ
أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا فَلَيْرَتَقْوَافِي الْأَسْبَابِ
جُنْدٌ مَا هُنَالِكُ مَهْزُومٌ مِنْ
الْأَخْرَابِ

¹ See the Lexicon attached to this Translation for commentary on this.

² In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “القرآن,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

³ The word “عزّة” here is not “prestige,” of widely recognized prominence of esteem and honor by others towards an entity. This “عزّة” is haughtiness, i.e. scornful and condescending pride towards others.

⁴ The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

⁵ The word “مناص” is a place to escape to or take refuge into it.

⁶ The word “الملة” is a feminine gender, so its qualifier “last” is likewise. Hence, superscripted^w.

⁷ The particle “لما” has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: “but.” See *القرطبي* and *مقني اللبيب*.

⁸ In Arabic the demonstrative noun: “هنا” and “هناك” “هذا” and “بعيد” = “far,” i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: *here* and *there*.

12. Denied-she ^{⁹⁹} before them Noohen's (Noah's) people and Aadon and Pharaoh the pickets ^{¹⁰} possessor.	كَذَبْتُ قَبْلَهُمْ قَوْمٌ نُوحٌ وَعَادٌ وَفَرَّعَوْنُ ذُو الْأَوَّنَادِ <small>W</small>
13. And Thamado and Lootten's (Lott's) people and lay'ka'te(wood's ^w)companions; those(are) the parties.	وَثَمُودٌ وَقَوْمٌ لُوطٌ وَاصْحَابٌ لَيْكَةً أُولَئِكَ الْأَحْزَابُ <small>H</small>
14. En (not) All except denied they ^z the messengers; so, righted ^{¹¹} [My] ^{¹²} punishment.	إِنْ كُلُّ إِلَّا كَذَبَ الرَّسُولُ فَحَقٌّ عَقَابٌ <small>H</small>
15. And not wait ^{¹³} those except a shriek-she ^{y¹⁴} one-shey not for it ^w of a fawa'qen ^{¹⁵} (time span between two she-camel milkings).	وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَا لَهَا مِنْ فَوَاقٍ <small>H</small>
16. And they ^z said:O, our Lord, let-hasten [You ^s] for us our chit ^{¹⁶} (portion) before day (of) the reckoning.	وَقَالُوا رَبُّنَا عَجِلْ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ <small>H</small>
17. Issber(let-[you ^s] hold on patiently) on what they ^z say and let-remember[you ^s]Our abda ^{¹⁷} (slave/ worshipper) Dawooda (David) the ay'de (strength/ might) possessor; verily he (is) awwabon(iterative repenter).	أَصْبِرْ عَلَى مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاؤِدَ ذَا الْأَيْدِ إِنَّهُ أَوَابٌ <small>H</small>
18. Verily We subjugated the mountains with him, yousabbehna ^{¹⁸} (she-they say: subhana Allah) by the aashe'yye ^{¹⁹} (last part of day) and the ishra'qe ^{²⁰} (surrounding lighting due to sunshine from sunrise).	إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ رِيْسِتَحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ <small>H</small>
19. And the birds, mahshooratan ^{²¹} (it-standers-thronged); ^w all for him awwabon(iterative returnee-repenter).	وَالْطَّيْرُ مَحْشُورَةٌ كُلُّهُ أَوَابٌ <small>H</small>
20. And We hardened his kingship and aa'taynaho (We accorded him) the hekmata ^{²²} (wisdom) ^{w²³} and fassla al-kheyta'be ^{²⁴} (the speech-sunderance).	وَشَدَدْنَا مُلْكَهُ وَءَاتَيْنَاهُ الْحِكْمَةَ وَفَصَلَ الْخِطَابِ <small>H</small>
21. And has atakaka ^x (descended/ came to you ^g) × naba'o ^{²⁵}	* وَهُلْ أَتَنَكَ نَبَوْا الْخَصْمَ إِذْ

^⁹ The word “كَذَبَتْ”= denied^w is in reference to the “people,” which is جمع تكسير broken plural in Arabic; so its reference must be feminized, as indicated by the “ت” in “كَذَبَتْ.”

^{¹⁰} The expression “Pharaoh the pickets' possessor” is the title of the Pharaoh at the time of Moses, either because he built those pyramids that look like the pigs or pickets in the ground or because he fastened his victims with pickets in the ground as he slew them.

^{¹¹} That is upon them.

^{¹²} The speaker's pronoun “ي” in “عَقَابٌ,” by Arabic (linguistic) Rule, is omitted, for التخفيف “الْتَّخْفِيفُ” = “alleviation, lightening” or Ayat's end harmony (rhyme). See العشي، لمحمود صافي القطيبي

^{¹³} The word “يَنْظُرُ” here means يَنْتَظِرُ see القطيبي

^{¹⁴} The Arabic word “صَيْحَةٌ” is singular feminine noun, and its qualifying numerical “وَاحِدَةٌ” is likewise feminine. Hence the prefix [she-] for both to indicate that.

^{¹⁵} The word “fawaq” or “fowaq” means the time span between two milkings, when the udder has time to get some milk back into it.

^{¹⁶} The word “قِطْنٌ” is a written deed, or a short letter or note, i.e. a chit wherein stated portion of provision or rewards. However, figuratively “قِطْنٌ” means book. Also it came to mean a “portion.” See اللاتِاجُ

^{¹⁷} The word “abda” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration. This “abda” is a might-possessor in his worship to Allah, e.g.: he fasted on alternative days. This is rather very hard to do.

^{¹⁸} The word “yousabbehna” means she: it/they say: “subhana Allah,” that is: we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. Mountains and birds are “broken plural” in Arabic, so their reference is feminized, hence يَسِبَّحُ = she-they/it say.....

^{¹⁹} The word: “الْعَشِيِّ” = “last part of day,” this is by and large, See اللاتِاجُ. However, العشي could mean according to some from immediately afternoon till morning. Clearly there is no English equivalent for العشي.

^{²⁰} The word “الْبَرْغُ” = “initial-sunrise” see اللاتِاجُ. That means when the sun fully rises over the Earth. This is not to be confused with “initial-sunrise” = البرغ, i.e. when the sun first appears like the crescent but not fully out. And “الشَّرْقُ” which is basically the atmospheric illumination/lighting due to the unobstructed sunshine after sunrise. Thus, الإشراق = sunshine.

^{²¹} The word “mahshooratan” is an objective plural noun, with no English equivalent, meaning it-standers thronged.”

^{²²} See the Lexicon attached to this Translation for “hekma.”

^{²³} Ibid.

^{²⁴} The expression “فَصَلَ الْخِطَابِ” is Arabic tongue expression meaning sound-determination by the speaker whereby a sunderance or separation of right and wrong become lucidly apparent.

(piece-of-significant-and-availing-news) (of) the antagonist *edh* (when/while) they^z climbed the niche.

22. *Edb* (when/while) they^z entered on *Dawooda* (*David*); then [he] startled from them; they^z said: let-not fear [you^s]; twain disputants/antagonist transgressed some (of) us on some; so let-rule [you^s] between us by the right and let-not *tosh'ttett* (exceed [you^s]); and *ehdena* (let-divinely-guide us [you^s]) to intent/center (of) the *Sseratte* (*road/way*).

23. Verily this (*is*) my brother, for him (*are*) nine and ninety ewe²⁶ and for me ewe-she^y one-she; ^y then [he] said: let-[you^s] sponsor me it,^w and [he] outwitted me in the speech.

24. Said [he]: *laqad* (verily, already and affirmatively) [he] wronged²⁷ you^g by his request (of) your^t ewe to his ewes; and verily many of the mixers surely transgress some over some except whom^r they^z believed and they^z worked the righteous-works;^w and (*there are*) a few of them; and presumed *Dawoodo* (*David*) that only We essayed him; so *istaghfara* ([he] sought forgiveness) (of) his Lord and [he] tumbled, *ra'key'an* (he who is markedly bowing i.e. head stooping, chest paralleling the ground and both palms leaning/holding on the knees) and *anaba*²⁸ ([he] returned-penitently).

25. So We forgave for him *tha'leka* (afar-that-it/that); ^x and verily for him *endana* (by Our munificence/Rule); surely (*is*) a nigh^w and *husna*²⁹ (ultimate meritorious and beautiful) *ma'aabe* (willful-penitent-return).

26. O, *Dawoodo* (*David*); verily We made you^g a vicegerent³⁰ in the Earth; ^w so let-rule [you^s] among the mankind by the right and let-not *tattabe'a* (closely-followed)[you^s] the *hawa* (tendentious liking)^x then [it^x] misleads you^g *a'n* (off) Allah's path; verily who^r stray/mislead they^z *a'n* Allah's path for them (*is*) a severe torment; by what they^z forgot³¹ (ceased paying attention to) Day (of) the reckoning.

27. And not We created the Heavens^w and the Earth^w and what (*are*) between them both vainly; *tha'leka* (afar-that-it/that)^x (*is*) presumption (of) whom^r unbeliever they;^z so *waylon* (lengthy: stay in a valley in Hell/bane-/woe) for whom^r unbeliever they^z of The Fire.^w

تَسْوِرُوا الْمِحَرَابَ

إِذْ دَخَلُوا عَلَى دَاؤِدَ فَفَرَعَ مِنْهُمْ
قَالُوا لَا تَحْفَ حَصْمَانَ بَغَى
بَعْضُنَا عَلَى بَعْضٍ فَأَحْمَرَ بَيْنَنَا
بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى
سَوَاءِ الصِّرَاطِ

إِنَّ هَذَا أَخِي لَهُ تَسْمُ وَتَسْعُونَ
نَعْجَةً وَلِنَعْجَةً وَاحِدَةً فَقَالَ
أَكْهَلْنِيهَا وَعَزَّزْنِيهَا فِي الْخُطَابِ

قَالَ لَقَدْ ظَلَمْكَ بِسُؤَالِ
نَعْجَتِكَ إِلَى بَعَاجِمِهِ وَإِنَّ كَثِيرًا
مِنَ الْخَنَاطِئِ لَيَبْغِي بَعْضُهُمْ عَلَى
بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ
دَاؤِدُ أَنَّمَا فَتَنَهُ فَاسْتَغْفِرَ رَبَّهُ
وَخَرَّ رَاكِعًا وَأَنَابَ

فَغَفَرَنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا
لَرْلَفِي وَحُسْنَ مَعَابِ

يَنْدَأُدُّ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي
الْأَرْضِ فَأَحْكَمَ بَيْنَ النَّاسِ بِالْحَقِّ
وَلَا تَتَبَعِ الْهَوَى فِي ضِلَالِكَ عَنْ
سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضْلُلُونَ عَنْ
سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ
بِمَا نَسُوا يَوْمَ الْحِسَابِ

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا
بَيْنَهُمَا بِنَطْلَا ذَلِكَ ظُنُونُ الَّذِينَ
كَفَرُوا فَوْلَى لِلَّذِينَ كَفَرُوا مِنَ
النَّارِ

²⁵ See the Lexicon attached to this Translation for "naba'a."

²⁶ In Arabic tongue the word "ewe" could denote a female (or a wife).

²⁷ The Lexicon attached to this Translation for "ظالم" = "فَاعِلُ الظُّلْمِ" = "injustice-doer" and "ظلم" = "wronger."

²⁸ The word "أناب" means iteratively returned penitently. See الراغب.

²⁸ The word "خليفة" is a masculine and the "خليفة" in "خليفة" is for intensification as in كتب التفاسير، مثل: تفسير عالمة. See عالمة. The word "خليفة" is for intensification as in كتب التفاسير، مثل: تفسير عالمة. See عالمة.

²⁹ Some linguists suggest that الحمال is for the face while الحسن is for the parts of the body and other things. See الهادي

³¹ The word "نسى" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: "We forgot you," (S32:14), as Allah does not forget, but He chooses to ceases paying attention to something. See اللسان.

28. Or do We make who^r believed they^z and worked they^z the righteous-works,^w like the corrupters in the Earth;^w or do We make the *muttaqeenā* (*they that reverentially guard against Allah's displeasure*) as the *fujja're³²* (*religious-cover-rippers*).
 29. A book^x We descended it^x to you^g blessed; ^x to ruminate they^z its^x *Aya'te^w* (*Qur'anic statements*); and to reminisce the *alba'be³³* (*hearts-intellects staff*) possessors.
 30. And We granted for *Dawooda* (*David*) *Sulaymana* (*Solomon*); *ne'ama* (*most excellent*) the *abdo³⁴* (*slave/-worshipper*); verily he(is) *anwabon* (*iterative returnee-repentee*).
 31. *Edh* (*when/ since*) (*had been*) paraded on³⁵ him by late afternoon, the *ssafena'te^w* (*horses that are poised on three legs and have the hoof of the forth leg barely touching the ground*)^w the coursers.
 32. Then [he] said: verily I loved, love (*of*) the *khayre³⁷* (*horses*) *a'n³⁸* (*off*) *the k're* (*Prayer for*) my Lord until it^w (*the sun*) faded by the veil (*of darkness*).
 33. *Ruddo³⁹* (*let-you^z forthwith return*) it^w⁴⁰ on me; then commenced [he] striking by the legs and the necks.
 34. And *laqad* (*verily, already and affirmative*) We essayed *Sulaymana* (*Solomon*) and thrown on his chair a *jasadan⁴¹* (*tinged-physique*); afterwards *anaba⁴²* ([he] returned-penitently).
 35. Said [he]: my Lord let-[*You^s*] forgive for me and let-[*You^s*] grant for me a proprietorship not befitting for an *ahaden⁴³* (*a lone/ any-one*) of after me; verily You,^g *You^s* (*are*) The *Wahha'bo* (*Ever/ Stout Grantor*).
 36. So We subjugated for him the wind;^w [*it^w*] runs^w by his command gently whence *assaba* ([he] aimed).
 37. And the Satans, each a builder and a diver.
 38. And others *muqarra'neena⁴⁴* (*multitudinously bound*) in the manacles.
 39. This (*is*) Our giving; so *amnon⁴⁵* (*let-[you^s] grace a boon^w*)

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمَلُوا
الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ
أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَارِ

كَتَبْ أَنْزَلْنَا إِلَيْكَ مُبَرَّكٌ لِيَدْبِرُوا
ءَيْتُمْ وَلِيَتَذَكَّرُ أُولُو الْأَلْبَابِ

وَوَهَبْنَا لِدَاؤِدَ سُلَيْمَانَ نَعَمْ
الْعَبْدُ إِنَّهُ أَوَابٌ

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ
الصَّفِينَتُ الْحَيَادُ

فَقَالَ إِنِّي أَحِبْتُ حُبَ الْخَيْرِ عَنِ
ذِكْرِي حَتَّى تَوَارَتْ بِالْحِجَابِ
رُدُوهَا عَلَى فَطْفَقَ مَسْحًا
بِالسُّوقِ وَالْأَعْنَاقِ

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَالْقِينَا عَلَى
كُرْسِيهِ جَسَدًا ثُمَّ أَنَابَ

فَالَّرَبُّ أَغْفَرَ لِي وَهَبَ لِي مُلْكًا
لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ
أَنْتَ الْوَهَابُ

فَسَخَرْنَا لَهُ الْرِّيزَّاحُ بِأَمْرِهِ
رَحَاءٌ حَيْثُ أَصَابَ

وَالشَّيَاطِينُ كُلُّ بَنَاءٍ وَغَوَّاصٍ
وَآخَرِينَ مُقْرَبِينَ فِي الْأَصْفَادِ

هَذَا عَطَافُنَا فَأَمْنَنْ أَوْ أَمْسَكَ

³² The word “فُجَار” = “*rippers of religious cover*,” as the religious cover prohibits and prevents its wearer from committing crimes in the open. So when the rippers of religious cover rip off such a cover they exceed the bounds. See the word *الراغب* for the word *فُجَار*.³²

³³ See the Lexicon attached to this Translation for The Qur'an's characterizations of “أُولُو الْأَلْبَاب” = the *albab's* possessors.

³⁴ The word “*abdo*” = “slave,” the denotation of this word is *vastly paradoxical* with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

³⁵ It is important to note here that “علي” = “on,” in “عليه” is *adverb of time/place*, i.e. *circumstantial, state or condition*. See the المعني.

³⁶ The word “*safera*” means those horses that are *poised on three legs and have the hoof of the forth leg barely touching the ground*.

³⁷ The word “*khayr*” here *in this context* means “*horses*,” as the Arabs call the *horses* by *such a term*. See the اللَّاجِ.

³⁸ See the Lexicon attached to this Translation for the various meanings of the prepositional letter “عَنْ”.

³⁹ The word “رُدُوهَا” is rooted in “رُدّ” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (bad) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.^w” (S4: 86).

⁴⁰ That is the horses.

⁴¹ The word “جَسَدٌ” = a *tinged-physique* versus “body” be it *tinged* (colored) or *not*. See the الراغب

⁴² The word “أَنَابٌ” means *iteratively returned penitent*. See the الراغب.

⁴³ See the Lexicon attached to this Translation regarding “أَحدٌ”.

⁴⁴ The word “بَصَائِرٌ” is *Mash'da* for *كُلُّكُلَّة* as stated in the التاج و البصائر.

or let-withhold[you^s] by other than reckoning/count.

40. And verily for him *endana* (by Our munificence/ Rule) surely a nigh^w and *husna*⁴⁶ (*ultimate meritorious and beautiful*) *ma'ad'be* (*willful-penitent-return*).
41. And let-remember [you^s] Our *abda*⁴⁷ (*a slave/-worshipper*) *Ayyouba* (*Job*) *edh* (*when/ since*) [*he*] invoked his Lord: surely I touched/betided me the Satan by an anguish and a torment.
42. Let-kick/run[you^s] by your^t feet; ^w this(is) a *mughtasalon* (*water for bathing and showering*) cool and a drink.
43. And We granted for him his family^w and their like with them, a mercy^w from Us and a reminiscence-/remembrance^{w48} for the *albab's* (*hearts-intellects staff*)'s possessors.
44. And let-take[you^s] by your^t hand a bunch^x (*of grass or shrubs*)^x then let-strike[you^s] by it^x and let-not *tah'nath* ([you^s] *perjure/ suborn*); verily We found him *ssa'beran* (*patiently enduring suffering*); *ne'ama* (*most excellent*) (is) the *abdo*⁴⁹ (*a slave/worshipper*); verily he (is) *anwabon* (*iterative penitent-returnee* [*he*]).
45. And let-mention/remember [you^s] Our *ebada* (*worshippers/ submitters/ slaves*) *Ebraheema* (*Abraham*) and *Is-haga*(*Isaac*)and *Ya'agooba* (*Jacob*) possessors (*of*) the hands/might and the *abssa're*(*insights/ discernments*).
46. Verily We refined them by a refinement^w a reminiscence^w/remembrance^{w50} (*of*) the home^w (*the world/ the Hereafter*).
47. And verily they (are) *endana* (by Our Munificence/ Rule) surely of the *musstafeena*⁵¹ (*superlatively and exclusively selected*) the *akhya're* (*the ones that are: bounteously endowed with riches/ who are good all around*).
48. And let-mention/remember [you^s] *Ismaeela* (*Ishmael*) and *Alyasa'a* (*Eloisa*) and *Thal-Kef'le* (*Isaiah*) and everyone (*of them is*) of the *akhya're* (*the ones that are bounteously endowed with riches and who are good all around*).

بِغَيْرِ حِسَابٍ

وَإِنَّ لَهُ عِنْدَنَا لَرْلَفًا وَحَسْنَ

مَعَابٌ

وَأَذْكُرْ عَبْدَنَا أَيْوَبَ إِذْ نَادَى

رَبَّهُ أَنِّي مَسَنَّ الشَّيْطَنَ بِنُصْبٍ

وَعَذَابٌ

أَرْكَضْ بِرْجَلَكَ هَنْدَا مُغْتَسَلٌ

بَارِدٌ وَشَرَابٌ

وَوَهَبَنَا لَهُ أَهْلَهُ وَمَثَلَهُمْ مَعْهُمْ

رَحْمَةً مِنَا وَذَكْرَى لِأُولَى الْأَلَبِبِ

وَخُذْ بِيَدِكَ ضِغْنَا فَأَضْرَبْ بِهِ

وَلَا تَحْنَثْ إِنَّا وَجَدْنَاهُ صَابِرًا

نَعَمْ الْعَبْدُ إِنَّهُ أَوَابٌ

وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ

وَيَعْقُوبَ أَفْلَى الْأَيْدِيِّ وَالْأَبْصَرِ

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ

ذَكْرَى الدَّارِ

وَلَهُمْ عِنْدَنَا لَمَنْ أَصْطَافَنَا

الْأَخْيَارِ

وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا

الْكَفْلِ وَكُلُّ مِنَ الْأَخْيَارِ

⁴⁵ The word “**نَعْمَةٌ يَنْعَمُهَا**” “**أَمْنَنْ**” means “**boon he graces it**.”

⁴⁶ Some linguists suggest that **الحسن** is for the face while **الجمال** is for the parts of the body and other things. See **الهادي**

⁴⁷ See the Lexicon attached to this Translation regarding **أَحَدٌ**.

⁴⁸ The word “**ذَكْرَى**” is “*reminiscence/ remembrance*” based on this great Ayah, “And if the Satan (causes) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance” (56: 68).

⁴⁹ See the Lexicon attached to this Translation regarding **أَحَدٌ**.

⁵⁰ See footnote 48 above regarding reminiscence.

⁵¹ See the Lexicon to this Translation for elaboration and some specific examples. The word **اصطفى** “*selected*” means: *selected the best from among other similars*. The word is a transitive verb by (a) *itself* or (b) with the prepositional letter **عَلَى**. In the case of (a) it could include *more than a single element*. In the case of (a) “**الاصطفاء**” is for *superlative selection* (i.e. taken the *best* of the *bests*) for: a *mission*, *preference*, or *bestowment of a privilege over the entity subject of the اصطفاء*. In the case of (b) the subject of “**اصطفاء**” is *exclusive*, either because of the *make-up* or one or more characteristics for such *exclusivity*.

49. This (is) the k'ron (<i>Qur'an</i>) and verily for the <i>mutaqueena</i> (they who reverentially guard against Allah's displeasure) surely <i>husno</i> ⁵² (ultimately meritorious beautiful) <i>ma'aaben</i> (penitent return).	هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَقِينَ لَحُسْنَةٍ
50. Adnen's (<i>Eden's</i>) ⁵³ Paradise ^w /Gardens ^w <i>mufattahatan</i> ^w (fully opened, automatically get open) ^w for them the doors.	جَنَّتْ عَدَنْ مُفَتَّحَةً هُمْ مَعَابٌ
51. Reclining they ^z (are) in it; ^w they ^z summon ⁵⁴ in it ^w by fruit-she ^{y55} much ^{w56} and a drink. ^x	مُتَكِّنَ فِيهَا يَدْعُونَ فِيهَا بِفَدِيَةٍ كَثِيرَةٍ وَشَرَابٌ أَبْوَابٌ
52. And they have <i>qa'sser'to-atta'rfe</i> ⁵⁷ (eye-extremities ^w confiners) ^w <i>atra'bon</i> ⁵⁸ (agers-identical).	* وَعِنْهُمْ قَصْرَاتُ الْطَّرْفِ أَتْرَابٌ هَذَا مَا نَوَعَدُونَ لِيَوْمِ الْحِسَابِ
53. This, what (is has been/ being) promised you ^z for day (of) the reckoning/accountability.	هَذَا مَا نَوَعَدُونَ لِيَوْمِ الْحِسَابِ
54. Verily this (is) surely Our <i>rez'qa</i> ^x (provision/ victuals for sustenance) ^x not for it ^x of depletion.	إِنْ هَذَا الرِّزْقُ نَمَاءٌ مِنْ نَفَادٍ
55. This; and verily for the tyrants ⁵⁹ surely (is) eviler <i>ma'aaben</i> (penitent-return).	هَذَا وَانَّ لِلظَّاغِنِينَ لَشَرٌ مَعَابٌ
56. Hell ^w <i>yasslamna</i> ⁶⁰ (they ^z be broiled on/ by) it; ^w so wretched the <i>meha'do</i> (bed/ cradle/ fixed expanse).	جَهَنَّمْ يَصْلُوُهَا فِيئَسُ الْمَهَادٌ
57. This; so let taste it ^x they ^z <i>hameemon</i> ⁶¹ (maximally heated/ cooled water) ^x and <i>ghassaqon</i> (cold-purulent ^x).	هَذَا فَلَيَذْوَقُوهُ حَمِيمٌ وَغَسَاقٌ
58. And another of its ^x form [similar/pairs]. ⁶²	وَءَخْرُ منْ شَكْلِهِ أَزْوَاجٌ
59. This (is) a drove <i>mugtahemon</i> (temerariously-entrant) with you; ^b not welcome by them; verily they <i>ssalo</i> ⁶³ (they ^z who broil on/ by) The Fire. ^w	هَذَا فَوْجٌ مُقْتَحِمٌ مَعْكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارَ
60. Said they ^z : rather you ^f (are) not welcome by you; ^b you ^f offered/ advanced it ^x for us; so wretched the abode.	قَالُوا إِنَّمَا أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَتَشْدُدُ قَدْمَتُمُوهُ لَنَا فِيئَسَ الْقَرَارِ
61. Said they ^z : O, our Lord, who ^a [he] offered this to us, so let-augment him [You ^s] double torment in The Fire. ^w	قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزَدْهُ عَذَابًا ضَعَفَا فِي النَّارِ

⁵² Some linguists suggest that *الحسن* is for the *face* while *الجمال* is for the *parts of the body and other things*. See *الهادي*

⁵³ The word “عن” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عن” is center of Paradise. According to Abdullah Ibn Omar, “عن” is a palace in Paradise enters it but a prophet, *seddique*, or martyr.

⁵⁴ That is whatever they *call*, by way of their wishes, they are provided.

⁵⁵ The word “فاكهة” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by the suffix *-she*.

⁵⁶ This superscript (w) is to feminize much.

⁵⁷ The expression “قصرات الطرف” = “eye-extremities' confiners” means those that restrict their sights to their husbands.

⁵⁸ The word “أتراب” means they were born at the same time.

⁵⁹ The “tyrants” = “طاغون” those who are oppressive, harsh and arbitrary in their conduct.

⁶⁰ The word “يصلون” transliterated “*yasslamna*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

⁶¹ The word “*hameemon*” = “حَمِيمٌ” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “*hameemon*” = “حَمِيمٌ” has at least four different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be just *warm water*. In this *paradoxical* sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See *اللسان*.

⁶² The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج”, which could also mean: (2) *similar*, i.e. the *look-likes*, (3) *hues*. See *اللسان*.

⁶³ The word “صالو” transliterated “*ssalo*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

62. And they ^z said: what (<i>is</i>) for us we see not men we were counting them of the evils.	وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعْدِهُم مِنَ الْأَشْرَارِ ﴿١﴾
63. <i>A'ttakhathnā</i> ⁶⁴ (<i>have we had taken and made</i>) them scornfully or (<i>had</i>) swerved <i>a'n</i> (<i>off</i>) them the <i>abssarō</i> (<i>insights/discriminations</i>).	أَخْذَتْهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَرُ ﴿٢﴾
64. Verily <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x (<i>is</i>) surely right The Fire ^w folks ^w dispute.	إِنَّ ذَلِكَ لِحَقٌّ تَخَاصِمُ أَهْلَ النَّارِ ﴿٣﴾
65. Let-say [<i>you^s</i>]: verily only I am a warner and not of an <i>elaben</i> (<i>a deity</i>) except Allah, The One The <i>Qahha'ro</i> (<i>Ever/Stout Subduer</i>).	قُلْ إِنَّمَا أَنَا نَذِيرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾
66. Lord (<i>of</i>) the Heavens ^w and the Earth ^w and what (<i>are</i>) between them both, The Mighty The <i>Ghffarō</i> (<i>Ever/Stout Forgiver</i>).	رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفِيرُ ﴿٥﴾
67. Let-say [<i>you^s</i>]: it ^x (<i>is</i>) a great <i>naba'on</i> ⁶⁵ (<i>piece-of-significant-and-availing-news</i>). ^x	قُلْ هُوَ نَبْؤَةٌ عَظِيمٌ ﴿٦﴾
68. You ^f re <i>a'n</i> (<i>regarding</i>) it ^x (<i>are</i>) shunners.	أَنْتُمْ عَنْهُ مُعَرِّضُونَ ﴿٧﴾
69. Not [<i>was</i>] for me of a knowledge by <i>mala'e</i> (<i>the chiefs</i>) the highest, <i>edb</i> (<i>when/while</i>) they ^z dispute.	مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ الْأَعْلَى إِذْ سَخَّتْهُنَّ ﴿٨﴾
70. <i>En</i> (<i>not</i>) (<i>being</i>) revealed ⁶⁶ to me except that only I am <i>na'theeron</i> (<i>iterative warner</i>) manifester.	إِنْ يُوحَى إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٩﴾
71. <i>Edb</i> (<i>while/since</i>) said your ^t Lord for the angels: verily I am creating a human of a mud.	إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِنْ طِينٍ ﴿١٠﴾
72. So <i>edha</i> (<i>when/if</i>) <i>sanwayto</i> (<i>I erected/evened/set</i>) him, and I blew in him of My <i>Rou'he</i> (<i>Soul</i>), then let-fall you ^z for him kowtowing.	فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿١١﴾
73. So kowtowed the angels all (<i>of</i>) them wholes.	فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿١٢﴾
74. Except Eblis <i>istakbara</i> ⁶⁷ (<i>[he] affirmed his prideful haughtiness</i>) and [he] [<i>was</i>] of the unbelievers/ingrates.	إِلَّا إِبْلِيسَ أَسْتَكَبَرَ وَكَانَ مِنَ الْكُفَّارِينَ ﴿١٣﴾
75. Said [<i>He</i>]: O, <i>Eblis</i> , what prevented you ^g that not ⁶⁸ [<i>you^s</i>] kowtow for what I created by My Both Hands; ^{w69} have <i>istakbarata</i> ⁷⁰ (<i>[you^h] affirmed your^t prideful haughtiness</i>) or you ^h were of the highs.	قَالَ يَأَيُّلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدِي أَسْتَكَبَرَ أَمْ كُنْتَ مِنَ الْعَالِيِّينَ ﴿١٤﴾
76. Said [<i>he</i>]: I am <i>khayron</i> (<i>choicer/superior/worthier</i>) than him, [<i>You^s</i>] created me of a fire ^w and [<i>You^s</i>] created him of a mud.	قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٥﴾
77. Said [<i>He</i>]: then let-exit [<i>you^s</i>] from it; ^w so verily you ^g (<i>are</i>) <i>rajeemon</i> (<i>one who is ever iteratively stoned/cursed</i>).	قَالَ فَأَخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿١٦﴾

⁶⁴ The word “إِتَّخَذَ” from لسان العرب which is “الاتخاذ” “افتعال” “إِتَّخَذَ” for taking and making/presuming some-thing of what was taken. Thus, it is not just the mere taking.

⁶⁵ See the Lexicon attached to this Translation for “*naba'a*.”

⁶⁶ The word “يُوحِي” in “يُوحِي” denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And the word “الْوَحْيُ” is fire or king. See اللسان.

⁶⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

⁶⁸ The particle “البِّيْبَ” see لِلْبِّ = “ان” = “لِلْبِّ”

⁶⁹ The indication of the “hands” here says Emam القرطبي is for closeness of hospitality and ennoblement extended to Adam by Allah SWT. As in this world the “boss” does not directly do the work himself except by way ennobling the product. Others say: the “hands” are symbols of divine Might or Power. Under all circumstances, Allah's “Hands is unlike anything imaginable or knowable, as with respect to Allah: “None (*is*) as His like a thing,” (S42:11), hence no place for comparison at all.

⁷⁰ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

78. And verily on you ^g (*is*) My curse ^w to the *Deen's* (*Judgment's/ Requital's*) Day.

79. Said [*he*]: my Lord, then let-reprieve me [*You^s*] to a day (*to be*) resurrected they.^z

80. Said [*He*]: so verily you^g (*are*) of the *mundhareena* (*they who are reprieved*).

81. To [day] (*of*) the time, the *ma'aloome* (*that which is known*).

82. Said [*he*]: by Your^t prestige ^w surely I (*shall*) assuredly⁷¹ *aghaweyannhom⁷² (*I cause them to indulgently stray and have disappointment*) wholes.*

83. Except Your^t *ebada* (*worshippers/ submitters/ slaves*) the *mukhlasseena*⁷³ (*purified and saved*).

84. Said [*He*]: So the right, and the right [*I*] say.

85. Surely [*I*] assuredly⁷⁴ fill Hell ^w from you ^g and of whom^P [*he*] followed you^g of them wholes.

86. Let-say [*you^s*]: not [*I*] ask you^b over it^x of remuneration and not I am of the *mutakallefena* (*ones that are officious or pretentious*).

87. En (*not*) it^x except *Thekron^x* (*Qur'an/ messenger-reminder*)^x for the worlds.

88. And surely assuredly⁷⁵ know you^z *naba'a*⁷⁶ (*piece-of-significant-and-availing-news*) it^x⁷⁷ after a while.

وَإِنْ عَلَيْكَ لَعْنَتِي إِلَى يَوْمَ الْدِينِ VA

قَالَ رَبَّ فَأَنْظَرْنِي إِلَى يَوْمِ رُبْعَتُونَ VA

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ AA

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ AA

قَالَ فَبَعْزَتِكَ لَا يَغُوَّثُنَّهُمْ أَجْمَعِينَ AA

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ AA

قَالَ فَلَحْقٌ وَالْحَقُّ أَقُولُ AA

لِأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمَمْنَ AA

تَبَعَكَ مِنْهُمْ أَجْمَعِينَ AA

فُلُّ مَا أَسْعَلْكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا AA

أَنَا مِنَ الْمُتَكَلِّفِينَ AA

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ AA

وَلَتَعْلَمُنَّ بَأْهُوَ بَعْدَ حِينَ AA

⁷¹ The word "التأكيد" = "القسم" = "الـ" = "لـ" = "أوغونيهم" is a *juratory amounting to*, i.e. *affirmation*, expressed by "assuredly".

اللسان See **الكلام** ١٠١-١١٢
72 The word “**أتهـمك في الصـلـاـل و خـاب**” = “**غـوـيـن**” so he: indulgently strayed and was disappointed.

⁷³ The word “*mukhlaseen*” is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment.

⁷⁴ The "الـلـ" in "الـلـ القسم" = "الـلـ التاكيد", i.e. affirmation, expressed by "assuredly".

⁷⁵ The "الْقُسْمُ" in "الْتَّعْلِمُ" is a *juratory amounting to* = "الْأَكْدَى", i.e. *affirmation, expressed by "assuredly"*.

⁷⁶ See the Lexicon attached to this Translation for "naba'a."

⁷⁷ The pronoun “ه” in “نبأه” refers to the *theqra*= The Qur'an. +